

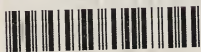
Report of the German
Missionaries in
Tinnevely.

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THIRD

HALF-YEARLY REPORT

OF THE

GERMAN EVANGELICAL MISSION,

IN TINNEVELLY,

TO THE END OF JUNE 1837.

Madras :

J. B. PHAROAH—MOUNT ROAD.

MDCCCXXXVII.

THIRD HALF-YEARLY REPORT

OF THE

German Evangelical Mission

IN TINNEVELLY,

TO THE END OF JUNE 1837.

As another half year is closing, we have much pleasure in giving to our Christian friends a brief description of the present state of our Mission. It shall be but brief, as we purpose giving this time, as an Appendix, some extracts from our journals since the commencement of 1836; which we trust will still be interesting, and excite our friends and supporters to fresh prayer and praise.

I.—MISSIONARIES.

We continue the same number as before, excepting the addition of Mr. Josiah Rhenius, who in May last arrived safely from England, and is *pro tempore*, making himself useful in the Seminary.

II.—CONGREGATIONS.

The Congregations were according to our last report in December 1836, as follows:

Families 2071 containing	7005	souls in	206	villages.
At the end of June 1837				
the total is Families, 2129	do.	7262	do.	214 do.

Increase.....	58 families	257	souls	8 villages.
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In making such a list every half year, we are not prompted by a desire of boasting in large numbers—but simply by a desire of order, and knowing statedly whether we have advanced or retrograded—the one will stimulate to praise, the other to prayer. We should of course like to have to record that the many hundred thousands of this Province had cast their idols to the moles and to the bats, and turned to the temples of the gospel: but, mere numbers do not satisfy our minds, if the healing and sanctifying influences of the Holy Spirit be not apparent—yet, their forsaking idolatry for christian instruction is not to be despised: it is the first actual step towards the great work of sanctification.

We are happy to say, that the divisions in the congregations are lessening; the people either turning all to us, or to the Church Missionary Society. It is for this reason, as well as on account of a few entire congregations having left us for the sake of worldly advantage, that the increase is not larger.

There have been 80 baptisms in the course of this half year, viz.; 19 men, 22 women, 39 children.

The Lord's supper has been as usual dispensed here in Pallamcottah, and also in several places in the country on our journeys among the people.

A subject which is deeply engaging our attention, is the support which every congregation should render to its native teacher.

That the people ought to do so, even if we had millions of rupees at our disposal, is true; and that they cannot expect their teachers continually to be supported from without, is equally true. Sooner or later there must be a change in this department of the mission work in India. The only question is, how far this can be effected *now*? It will be recollected that 4 or 5 years ago, we introduced the payment of one kali fanam (or about $\frac{1}{2}$ rupee) per annum, by every family joining the Christian Church; and in the last six months, a sum has come in for that purpose—but even if every family were regularly to pay the gospel fanam, scarcely the ninth part of the annual expenses for the catechists will be defrayed; and to demand more from them at present seems nearly impossible.

1. Because the majority of the people are poor.
2. Because in most congregations the number of members is still too small to be able to support a teacher.

3. Because many of those among them, who are not exactly poor, are still too covetous to do all they can for themselves and their neighbours.

4. Because the practice, hitherto obtained in all the missions, has been to provide their teachers with the needful support; which it will be hard to change; particularly if all Missionaries do not agree to make the change.

5. It is to be feared that many of the poorer members though truly desirous of christian instruction, yet weak in faith, might be tempted to backslide, were the contribution absolutely demanded from them; and,

6. It is also to be feared that if the practice were introduced at this time, the heathen will be checked in coming forward to renounce idolatry and to be instructed in christianity;—for the love of money is too strong in them to allow them to make sacrifices that every outset—particularly, as they have to expect losses and troubles of various kinds, in consequence of embracing christianity. It was perhaps for this reason, that Paul would not be supported by the congregations in his time, “lest the gospel be hindered.”

It will be said that the catechists might, in imitation of St. Paul, labour with their own hands for their support; but it is well known, from the political state of India, that a native cannot bring himself to two kinds of employment, and if he be obliged to labour for his own and his family's support, it is nearly certain that his spiritual efficiency will be greatly diminished and distracted, so that, in the absence of extraordinary gifts, the work will not in any degree prosper.

We make these observations, to show to our christian friends that the subject is under consideration, and we trust they will unite their prayers with ours, that the Great Head of the Church may enable us to carry this important measure forward, at least by degrees—incline also the hearts of all other Missionaries to do likewise—and fill the catechists and people with perfect willingness and holy zeal to become as much as possible conformed to the primitive churches in all things.

III.—CATECHISTS.

There are now 107 catechists labouring among the people, therefore three more than at the end of last year. Their spirituality and

efficiency is matter of great solicitude to us. In most we have cause for rejoicing—some are weak—two have resigned the work from a sense of inability—two others have left it from a bad conscience, and three have been dismissed for carelessness.

IV.—SCHOOLS.

At the end of last year there were			
54 Schools under proper masters, and	}	Total	76 schools.
22.....under catechists			
There are now,			
48 Schools under proper masters	}	92	do.
44under catechists			
		Increase	16 schools.

This increase, as it will be perceived, is not in the regular school-master-schools, but in those conducted by catechists, and therefore involve no greater expense. On the contrary the regular schools are less by 6—as we discontinue those schools, the masters of which do not properly exert themselves, or appear not to be well inclined towards christianity, and do not therefore answer our design. Besides the paid schoolmasters there are

8 Ushers among them as assistants and
12among the catechists.

Total 20 ushers, who receive from 1 rupee to 2½ rupees per mensem, as a remuneration.

The number of scholars was in December last..... 2583

There are now in the 48 regular schools 2115 } 2692
ditto in the 44 catechist do. 577 }

Increase 109

The average daily attendance is..... 1796

The female schools go on as before: the female seminary contains 33 girls; the girl school in Tinnevely has 25 girls, and that in Nganapooram 10 girls. There are also 6 girls learning in Kongalarayakuritchy, and 11 girls in Anandapooram; at the other schools 45 girls attend: so that the whole number of female scholars is 130; 16 more than at the end of December last. These 130 girls are included in the above total of schools.

V.—SEMINARY.

The 25 youths mentioned in the last report, continue to be instructed as before, with the exception of two who have been replaced by others. Those two have accompanied our much esteemed German friend, the Rev. Dr. Gundert, to one of the northern districts; whither he proceeded in March last to commence a mission, with our best wishes and prayers for the Lord's blessing upon his future labours.

The half-yearly examination of the Seminarists was held on June 30th.

The 1st class, consisting of 6 boys, had much improved in English reading, translating and grammar; they gave satisfactory answers to questions put them from a grammar of geography in English; in the mathematics they exhibited considerable skill in

working propositions, and in understanding the subject. In Hebrew and Greek they have made tolerably good progress: reading these languages is still difficult to them, but they are pretty well acquainted with the etymological part of the grammar; also with the Native Tamul grammar, (the Nannool) they are familiar.

The 2d class, consisting of 10 boys, have likewise made good progress in English reading and parsing; also in European arithmetic, in which they have come to reduction. They are well acquainted with the abridgment of the Tamul grammar.

The 3d class, of 7 boys, and 3 others, day-scholars, and the 4th class consisting of 2 boys and 4 day-scholars have made considerable progress in Tamul reading, grammar, and arithmetic; in English spelling and reading Murray's spelling book.

In scripture knowledge, with chronology and the evidences of christianity, all the classes have made respectable advance—the work on Evidences has been finished by the two first classes; but they require perhaps reading it a second time.

VI.—PREPARANDI CLASS.

There are now 16 men in this Preparatory class. In the course of this half year, they have read the epistles to the Ephesians, to Timothy, and Titus, and are now in the Galatians, they have been instructed in the old testament history, and in the law of Moses—we are now in the book of Leviticus, which is highly interesting to them, as it gives them much insight into many of the religious ceremonies of the Hindoos.

VII.—FINANCES.

On this point we shall not say much now, as this will be done, God willing, at the close of the year. We mention it to the praise of our Heavenly Master, that according to our need he has hitherto supplied our wants. We do not expect always so large a surplus as our 2d report exhibited—neither is it necessary. But our friends must be aware that that surplus has by this time been expended, and we therefore request them, and indeed all the people of God who have a sincere desire for the enlargement of their glorious Redeemer's church, not to abate in their remittances, but with increased exertion to support the great work intrusted to us.

VIII.—MISCELLANEOUS OBSERVATIONS.

1. With reference to our last report on this head, we have the pleasure to state that the bungalow in Saviseshapuram, has just been finished; and that the expense for it is about 1220 rupees. It has three rooms and one hall, with a verandah and the needful outhouses; the roof is thatched. Brother Müller hopes to remove to it as soon as possible. As for the erection of the other bungalows, intended to be built in the east and west, we must wait till we receive the needful supplies.

2. Tracts and portions of the scriptures have been distributed as usual. At the great idol-feasts during this half year at Tritchendoor in the east, at Pavanasum in the west, at Tinnevely and similar places of less note, the good seed has been widely scattered. Many hundreds if not thousands of heathen have heard the word of salvation. May we find it spring up even after many days!

In May and June we sent two men of the Preparandi class, with the message of the gospel, and tracts among the heathen. They made two journies; in that southward, they visited 29 heathen villages, and distributed 386 tracts, in the other eastward, they were in 12 villages and distributed 258 tracts, they conversed with many people of various castes—and were on the whole well received, in some places only the people were unwilling to hear. In one village, an old man, being very desirous of knowing the true God, and having heard what they said of the Saviour, wept, and begged them to speak to him more concerning the Saviour. We are sorry to say that the Roman Catholic priest in Pater near Tinnevelly, who had been reported to us as a very liberal-minded man, has actually been tearing parts of the Tamil scriptures, and tracts, and permitted his people to do the same. It seems that even the best of these men cannot refrain from exhibiting the real spirit of their mother church—which, we believe, must in the end work only against themselves. Some heathens also, at the beforementioned idol feasts have torn Tamil tracts.

We now proceed to give extracts from our journals of 1836, on which we would only observe that we have omitted many particulars relating to the extraordinary troubles of last year, for reasons which will be obvious to our friends.

“Glory, honour, praise and power be to our God for ever and ever.”—Amen!

*Sindupooturie, }
Tinnevelly, }
July 3, 1837. }*

C. RHENIUS,
P. SCHAFFTER,
J. J. MÜLLER,
J. LECHLER.

Extracts from the Journal of C. T. E. Rhenius of the year 1836.

January 1st.—We had a pleasant celebration of the new year. The congregation was large and became larger in the evening. In the morning I preached on Rom. xv. 33. “The God of peace be with you all! Amen!”—In the evening expounded Rev. xix. Of course our present circumstances made our meetings peculiar, still they were comfortable and strengthening through the grace of our Lord Jesus Christ. We earnestly implored his grace upon us all, and also on our opponents, and devoted ourselves afresh to be His people.

5th.—This evening the brethren Schaffter and Müller with their families and our children arrived from Arcot. The catechists were still here, and were not a little rejoiced to see their old friends again; and we joined together in thanks and praises to our covenant God for all the mercies shown to them on the road. Our house is now quite full. Last night I had the pleasure to baptise three men and two women; who desire to be followers of Christ.

16th.—Last night I left on a visit to the congregations in the east. This morning arrived at *Panneivilei*, where we have twenty three families, my tent became the house of prayer. In the conversations with the people I was glad to find them willing to be despis-

ed, and thought meanly of, and to let every heart and every house become a temple to the Lord. Also a number of heathen from the neighbouring villages were present and heard the word. At the meeting in the evening we conversed on the affairs of the kingdom of God in the world.

17th.—Lord's day. In the morning I had prayer with the people, which was attended by many heathen. I discoursed on Dan. ix. 7. "O Lord! righteousness belongeth unto Thee, but unto us confusion of faces." At noon we took out one of the sides of the tent, and spread it in front over the ropes so as to form a pandal for the people. The assembly was large, including many from the neighbouring villages, all desirous to hear the word of God. I read the 28th Psalm, Matt. iv.; and preached on Heb. iv. 9. "There remaineth a rest for the people of God"—which appeared to comfort the people in their present troubles. In the afternoon the children came together both from this place and from Narukaren Kudiyiruppu, with whom I had a conversation on some parts of the catechism with prayer. In the evening the people came again together for prayer, when they asked me to exhort them to be patient; which I did from Matt. v. 3, 10.

18th.—The people having met once more, I preached to them on Gal. v. 6. "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." In the evening returned to Palamecottah.

22d.—In the evening I went to Tinnevelly and met our congregation in the catechist's house, where I baptized one of their children. Several heathen came to see and hear.

23d.—We went to pay our respects to Bishop Corrie, but did not find him at home.

27th.—Our catechists and schoolmasters are coming in from the country.

29th.—Seeing no prospect of coming to an amicable adjustment of this Mission's affairs, we, the catechists and other christians from the country devoted ourselves anew to our Lord Jesus Christ, to go on under his banners, and to trust in his care and protection for the enlargement of his church in these parts. We had the following two texts to comfort and strengthen us: viz. "Be strong and of good courage and do it: fear not, nor be dismayed; for the Lord God, even my God will be with thee; he will not fail thee nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" (1 Chron. xxviii. 20)—"and, being confident of this very thing that He which has begun a good work within you, will perform it until the day of Christ." (Phil. i. 6.) It was a solemn hour. Hearts and hands were lifted up to our covenant God. In the strength of these promises we venture to go on to do the work allotted to us for building the spiritual temple of Jehovah in these parts. Let us be called "the German Evangelical Mission in Tinnevelly."

31st.—Lord's day. Divine services as usual. In the evening we had the Lord's supper.

February 9th.—From Elayirampannei, in the north, about 40 miles from hence, an application came in the name of twenty three families, for a catechist, as they desired to renounce idolatry and be instructed in the word of the true God. Three Roman catholics are among them. I was in this place about a year ago, when all was

in heathenish darkness; some persons then seemed to hear the word with attention. May these people's desire and motive be pure! As the place belongs to the Maniyatchi zemindar, we may expect troublesome opposition there.

15th.—Lord's day. Most of the men of our congregation in Tinnevely were obliged this afternoon to attend at the Tahsildar's kutcherry.

18th.—The Tinnevely congregation has been much distressed on account of the loss of their place of worship; and being a large town it is very difficult to get another ground for a new chapel. Catechist Asirvadam came this forenoon, and related that the people had been very much cast down last night about this state of things; they had however comforted themselves in the Lord. To their great and joyful surprise this morning the heathen headman of the weavers (formerly their enemy) came to them and said, "I hear you are greatly in trouble about a piece of land; there is my ground, if you like you may purchase it and use it for your purpose." According to the rate of the street, that piece of ground would cost two hundred and ten rupees, which the owner lessened by forty rupees—to one hundred and seventy rupees. Our people acknowledged the kind providence of the Lord in their distress, and immediately came with the owner to finish the purchase. We are glad too, and bless the Lord.

20th.—Last night left with brother Lechler to visit the congregations in the south. This morning arrived at *Kalunguvillei*. Here the congregation is divided, with us are nineteen families. On account of the loss of their chapel, they are much distressed; and still more so about the opposition made to their building another prayer house. They assemble together either in a house, or under the shade of a tree in the street. Now we came together in our tent. They were cast down, we endeavoured to comfort and encourage them with the words of the Apostle, Phil. iv. 1, 6.; and they were encouraged to endure trials; to be humbled and to be exercised in patience.

In the afternoon we went over to *Kaludoor*, where there are twenty-three families, without any division. They came together in the temporary shed, which we built for them. I preached on 2 Cor. iv. 16, 18. "Though our outward man perish, yet the inward man is renewed day by day, &c. &c." Many of the people are still very ignorant in divine things; but they are willing to be instructed. Some years ago, this congregation much declined in number, &c. through the shock which the death of several of them gave to them, and which was increased by the devil's devotees, who in their state of anxiety told them that the devil-samy had done this evil to them for their having forsaken him. By this delusion many of them returned to heathenism; but now they see their error, and return to be instructed in the word of God.

21st.—Lord's day. Early arrived in *Nannikullam*. Here also a division has been effected. However the majority of fourteen families remain steadfast. They are now assembling in a shed. In the morning I had prayer with them; the larger meeting was at noon. Many of the people appear hungry after the word of God. One of them gave us very proper and comfortable answers to our questions about the present distress. I preached on Heb. vii. 9. "There remaineth a rest for the people of God." In the afternoon

went to *Edimoly*. Here are at present but five families. We assembled under a pandal. The aged Kareiyalen (a high sudra caste) the chief headman of the place, still a heathen, a strong Sivanist, but always very friendly towards us, came to see us and expressed much joy. I endeavoured to make him attentive to his own soul's salvation, and to press upon him to pray earnestly for grace; as, though he is friendly towards christianity and praises it, still he appears to be perfectly content with his heathenish Vedanta doctrines. He said that we should have now a prayer there on the spot. I asked him what I should pray the Lord for him? He said: "to give me good understanding and a good heart," and so we did. May the Lord hear us. Many other heathen were present. It was an interesting hour. From thence went to *Pudoor*, where are fourteen families. Being evening, we assembled under a tree; many heathen hearers surrounding us. It was a comfortable meeting. The people were encouraged. It is certainly surprising to see them bear all their present troubles and losses so well. It is by the grace of God.

22d.—Arrived at *Pudoor*; about ten miles south of the former. Here are about forty families under instruction, there is no division. In the morning and at noon the people were together, with many heathen, whom we endeavoured to make understand the things of God. Their minds require a good deal of *ploughing*. About one hundred families here, are still heathen. Towards the evening I had a conversation with them in their street;—and then went to *Karikovil*, likewise a large place. The congregation consists only of fourteen families. We assembled in the headman's house. Though the people are still much behind in knowledge, yet I had joy among them. One man could intelligently repeat the whole catechism. The heathen are still very wild and unruly. Their headmen are wealthy; I have had several times very earnest conversations with them; but they continue to despise the counsel of God.

23d.—Arrived in *Sekkadviley*, where is one of our oldest congregations, without any division. There are forty-four families under instruction, and eight in a neighbouring place. In the forenoon we had a very interesting meeting with the people, where I had the pleasure to baptise two men, one woman and one child. One of the men is sixty five years old, near his grave; the other man is his son, and the woman his son's wife. They appeared to us to be truly converted to God, and to trust solely in the Lord Jesus Christ for salvation. May their names be written in the book of life!

In the afternoon we proceeded to *Saukiyapuram*; where is a large congregation of more than forty families. Three families have been separated. The former are greatly troubled by the demand to leave the place, more particularly as it is not easy to obtain speedily another ground for them. Their troubles account in a degree for want of knowledge of divine things which we found among them; though many of them desire to live unto Christ, as far as their knowledge goes. We endeavoured to excite them to greater diligence in this particular, and not to allow their outward troubles to interfere with faith, love, and hope.

24th.—Early went on, and stopt at *Komatikosei*, where our people from *Anugragapuram* assembled with a large number of heathen, in the street. I preached to them and then went on to *Pat-*

chery, a fine looking village of weavers. Here are no heathen, and no division. In the forenoon, the catechists and headmen of seven neighbouring congregations came together here—and we had a large assembly before the tent, in the shade of the trees. A chapel is not yet built here. I had a searching discourse with the people about their motives in embracing christianity and their expectations from it. The expressions of many were really in the words of the Apostle, that christianity is profitable for the life that now is and for that which is to come. Men and women were all ear; and though they are still ignorant of many particulars of the gospel, yet they appeared most searchable, and I would preach to them with pleasure. The visitors from those seven places, all wished us to come to their villages; but this is impracticable this time. Towards the evening we went to *Padukkeipetty*. Here the congregation consisted of thirteen families; but a division has been effected, so that there are now nine families with us. The chapel, towards the building of which I gave seventeen rupees soon after my return, is not yet finished. The people came together with many heathen; when I exhorted them all most earnestly to peace and union.

25th.—This morning arrived at *Anbinnagaram*, a christian village of one hundred and ten families, no division; but they have many troubles. Early, the people came together for prayer. I spoke to them in Job v. 19; “He shall save thee from six troubles; and in the seventh, no evil shall touch thee.” At noon the congregation came together; the chapel was quite full. Great attention prevailed. Towards evening we went to *Dharmanagaram*, a christian village of twenty-five families; no division; we had a large assembly in front of their prayer-house. A Sudra from *Vayiram* also was present—expressing a desire to leave idolatry and become a christian, together with his family; but I am not satisfied with the state of his mind. I preached on 1st Thes. v. “Rejoice in hope; be patient in suffering, constant in prayer.” Leaving them, we stopt at *Visuvasapuram* (i. e. the village of faith)—a christian village, without any division. The people were waiting and ready to hear the word of God; their hearts seemed to be open, and I could preach to them with pleasure; they seemed to have faith indeed. May the word preached be blessed to them all! From hence we were called to another congregation in the neighbourhood; but I was obliged to desist.

26th.—Early arrived at *Tatchamoli* (or *Satankullam*) both make one town. Our congregation here has lately had a considerable increase from the heathen. In the morning and at noon they were together for prayer, with many heathen; to whom I preached the word. May it have fallen on good ground! The people here require much labour. In the evening stopt a few hours at *Asirvadapuram*, where there is a division. Our people assembled before our tent, and heard a word of exhortation with attention. Four children were baptized.

27th.—This morning arrived at *Palamcottah*, and found all well. This was an interesting and I hope a useful journey. According to our purpose, before we set out, we hardly spoke with the people about the causes of the present troubles; except privately when business required it; our chief and delightful work was to preach the word and lead the people to Christ and faith in him.

March 1st. The Catechists have assembled, with whom I was engaged yesterday and to-day. Fifteen new families of Kalandepannei have cast away their idols, and request to join the christian church, of these six or seven men are here, with whom I had as usual, a searching examination of their motives. They appeared to be good; but their knowledge of their real wants is still much confined.

3d.—A lengthened conversation with the catechists about the Lord's supper. A new chapel has been erected on our lately purchased ground in Tinnevely. Some difference between the catechist of Sorandei and his congregation. Until the matter be adjusted he is suspended from his office.

7th.—Went to the villages close by our compound, and twice exhorted the heathen to seek the grace of God.

8th.—This evening went to our new congregation (from among the heathen) at Rajah Kudy, of the shoemaker caste. They lately requested to be instructed. They had been much addicted to drinking and quarrelling, but now they seem earnestly to desire to lay those evils aside as well as their devil-worship. Also an old woman among them, who several years ago told me that she had no objection to go to hell, is now apparently come to her senses.

13th.—Lord's day.—Divine services as usual. In the afternoon I went (with the judge's permission) to the jail, to have prayer with our imprisoned people, who were very glad of it. Returning home, I preached to a crowd of people in the street near the jail.

18th.—To day our small chapel in Tinnevely was opened. In the evening we proceeded thither and had prayer and praise. I exhorted on Isaiah xii. 3. "Behold; God has become our salvation, I will trust, and not be afraid." The place was quite full, and many heathen were standing about and listening. May many be born here!—to-day we had distressing news from Kadatchapuram and Anbinnagaram.

20th.—Lord's day. This forenoon we opened our newly built chapel in our compound. It is pretty large, but of humble materials. Until now we had service in our house.

23d.—Went to Tinnevely, and preached first to the people in the street and then to the congregation in the chapel. We now discover that on the ground which we purchased for it, there is an idol, which has been long neglected, but has now roused the attention of the heathen to make again a pujah there. It is very unpleasant and awkward; but we ought to have considered it before we bought the ground. I have directed our people to be quite still; as no doubt the inimical heathen have revived the occasional pujah of it just because we have christian worship there.

26th.—We resolved on setting apart every Friday evening for a Missionary conference, to consult together about our mission work, to lay our wants before the Lord in prayer, and to praise him for his mercies.

29th.—Last night left home on a visit to the congregations in the neighbourhood. Early arrived at Kongalarayakuritchy. Brother Lechler had reached the place before me. Here is no division; but the people are still much distressed by the inimical heathen and moormen.

We assembled in a shade erected near the old chapel; even this is not yet finished, because the enemies have forbidden the carpen-

ter to work for them. At noon the people were again together, when we had a pleasant meeting by reading the 94th Psalm, and meditating on it. I enquired also into the state of those who desired to be baptized. Notwithstanding the many afflictions which they labour under for years, they appear to be comforted by the word of God. The afflictions do them good, and are acknowledged to be deserved.

Towards the evening we went to Tadenkullam, where there is a small congregation. There is no division; six families assembled under trees. After examination I baptized four men, three women and two children, total nine persons. They have been long in the christian church, and endured many trials. Indeed the opposition of a bramin who is the land-owner, prevents the increase of this congregation. Whilst returning to Kongalarayakuritchy, we passed through Karunkullam, the property of many bramins; one of whom in particular is long known to me and behaves always very friendly towards us and our people. I stopt in their street, when a large number of bramins came together, to whom I preached. But the hearts of these men seem always to be shut before the truth.

About nine o'clock in the evening we reached again Kongalarayakuritchy, where we had another meeting with the people; of whom I had liberty to baptise twelve men, eight women and seventeen children, in all thirty-seven persons. They have been about ten years in the christian church. Speaking about past events, the headman acknowledged that in the beginning they had embraced christianity, chiefly for the sake of worldly advantage, which they however did not obtain; still being instructed in the word of God and reading religious books, their minds became gradually enlightened, and they held fast their profession from choice, notwithstanding all the afflictions they had to endure. "It is for our sins, said he, that the Lord has punished us." We were together till near midnight, in the front of the chapel, under the canopy of heaven, with fine moonshine. May the Lord hear our prayers and praises, and establish this people in the faith!

30th.—This morning arrived at *Streevygoondam*, a heathen town with a large pagoda, which has always resisted the introduction of the gospel; though the people have often heard it, and received also many tracts. Lately there came several families from Valamkudy, a small village in the neighbourhood, belonging to a landholder in *Streevygoondam*, and requested for christian instruction; but I just hear that they have changed their minds, partly through the influence of the land-owner, partly through superstition, as one of them got lately sick of the fever, which was ascribed to the anger of the devil-samy, whose worship they had begun to forsake. In the morning I had a discourse with a number of heathen, whom I met near the river; but their hearts were dead. A few tracts however were distributed. In the evening I went to *Tirupulankudy*, where there is a small congregation of seven families. Their chapel is locked up. They are of low caste; though they have been instructed so long, still they are unfit for baptism. Their present Catechist is of still lower Caste, whom the heathen will not allow to come into their street; it will be necessary therefore to remove him. I had a searching discourse with the people, and it was made out, that they still allow themselves to speak little lies, little thieveries, bad talking and quarrelling, also now and then

drinking liquor. I endeavoured to excite in them a hatred of those things, and a determination to leave them off as well as the grosser sins. The heathen headman was present, who testified of these things against our people, the latter acknowledging them, and appearing humbled on account of them. The headman however declared that one of them, Sandappen, was free from all such practices.

31st.—This morning returned home.

April 1st.—Friday. We read and meditated on the history of our Lord's Passion.

3d.—Lord's day. The resurrection of our Lord engaged our special attention to day, and gave us fresh encouragement to follow him. The chapel was filled, and many heathen attended both in the forenoon and in the evening.

4th.—The catechists being here for the monthly assembly, I questioned on their knowledge of scripture, &c. &c. Some were deficient. Towards the evening a respectable heathen Naiker of Tinnevely came, and showed a great desire to know the gospel. He is well acquainted with the writings of the Hindoo sages; but his soul seems to feel the want of some thing more satisfactory than that which those writings afford. He attended prayer this evening.

6th.—A number of catechists in the south have not come in, because of the troubles in their quarter. From the heathen village Vaniyennattuvilei, a messenger came to request for a catechist. One of the head schoolmasters has earnestly requested for baptism. I had encouraging conversation with the new people from Palankullam, who are to settle on a piece of land we are obtaining in the neighbourhood. The new christian village is to be called Anandapuram, i. e. the village of joy. In the evening we had a comfortable enjoyment of the Lord's supper with our native brethren.

7th.—This forenoon two respectable men from Tinnevely came to ask for books; the one was a bramin and the other a soodra. We entered into a religious conversation, when they sat down. The bramin appeared to be well acquainted with our christian books; he spoke of Christ as the only Saviour, and of a new heart by the Holy Spirit. He took a small Tamil book on Holiness as a present; and purchased the evidences for Christianity (in Tamil) for two rupees.

13th.—The Lord having graciously provided for the education of my three sons, Charles, Timothy and Frederic, by a dear servant of his, in Madras; I and Mrs. R. accompanied them in their journey thither to the first stage. The parting scene was most affecting; but they are in the Lord's hands. Whilst they went on northwardly we went eastward to visit our congregation at *Kallatikinaru*. They are nice people. They worship under a pandal, lately erected near it. In the evening we had a prayer meeting together, when I baptized four of their children. The christian families from Aiyarampetti also were present. I put to them all this enquiry—"whether they have true faith?" They are of low caste, but the word of the Cross is not vain among them; their conduct is honorable to the christian name. Leaving them late in the night, we passed through Paravilikullam, where we found the Mirasdar with many other heathen waiting for us; they brought us some sugar and milk,

and accepted in return a word of exhortation with a tract on holiness.

14th.—Early reached home.

20th.—To-day nine or ten heathen from Etimoly came; they are old acquaintances of mine; they have often heard the gospel; but they still prefer Sivin, and the riches of this world. I read to them a large part of the forty-ninth Psalm, and endeavoured to make them seek the true riches. In the evening I went to Tinnevely, and preached to our people, and to many heathen in the street.

22d.—Last night I left on a tour to the east, to see some old and new congregations. This morning I arrived at *Patakarei*, where there are now seven families. The people are very busy at their palmeiras. At noon they were together with many heathen. The heathen headman of the place gave a good testimony to the christians. I asked him, "since christianity makes people good, why don't you also become a christian?" He said, "By and by I also shall get a mind for it."—The women in particular appear to love the word of God.

Towards evening I went to *Retchanyapuram*; here a division has been effected. Our congregation consists of ten families. We assembled under the canopy of heaven. From *Sedukuvaitan* the school-master came with four men, who desire to be instructed in christianity. It is a large place in the neighbourhood. There are many more of the same mind. These persons said that they had heard the good books used in the school, by which they had become desirous of embracing christianity. I discoursed largely with them and the whole assembly about salvation; they were remarkably attentive.

23d.—Early arrived at *Vaniyenkaruvilei* a heathen village, ten miles south of *Patakarei*, from whence lately a messenger came to *Palamcottah* to ask for a teacher, three families have begun to learn the scriptures. The rest appear to be very shy. Excepting one man, the others are extremely ignorant. Teaching them may be aptly compared to ploughing tough clay. Two headmen from the congregation in *Semarikullam* came to see me. One of them was four or five years ago made a Mohammedan at *Padukeipetty* on account of worldly considerations. Now he is persuaded that Mohammedanism does his soul no good. In the afternoon five men of this place (viz: *Vaniyenkaruvilei*) returned from their palmeiras, and requested me to have prayer with them, before they go again to their work. The women would not come near but stood at a distance and heard what I said to the men. Their ignorance was extremely great; the terms God, soul, sin, holiness, heaven, hell, atonement, &c. I had to explain to them most minutely. They were however convinced of these facts; viz.: that hitherto they had been labouring only for their bodies, that their present life is full of trouble, and that it is a fearful thing to die. May the discourse be blessed to their souls! Light is springing up in their darkness. In the evening I had again prayed with the people. After that, the headmen of *Semmaricullam* came and asked for a catechist. I had a long and interesting conversation with them. Also eight or nine heathen men from the neighbouring villages heard the gospel.

24th.—Lord's day. Early arrived at *Paravenkuritchy*, where we have a new congregation of six families. It is a large place, full of heathen and moormen. Some months ago the headman of our people sold us a piece of land for forming a christian village. A small prayer house with three or four huts, was immediately erected upon it; but a few days after, in the night, a number of people surrounded it and broke down every thing, carried the materials away, and made all level with the ground, so that in the morning no trace of the buildings appeared. This could easily be effected, as the soil is sandy. Of course it was done upon the instigation of the heathen headmen. Afterwards the latter came to terms, and refunded the expense. Early in the morning the people came together at my tent for prayer. At noon some also from *Nalamtulah*. In the afternoon the chief heathen men with many attendants, came to see me; to whom I made known the grace of God in Christ Jesus. They took some tracts.

25th.—We early went on and stopt for a short time at *Nalamtulah*, where there is a new congregation of the low caste. There is a quarrel between them and the heathen about the devil's temple; to the former I strongly recommended, freely to relinquish every space in that building. Then arrived at *Kottankadu*, where there is a new congregation of fifteen families, and a school of about twenty children, which promises well. I instructed the people in the morning and at noon. They are still raw materials, and require a great deal of labour. In the afternoon I paid a visit to *Kulasegarapatam*, a large town on the coast containing many rich moormen. Their labourers are heathen, among whom a congregation has lately sprung up. They had prepared a shed for me in front of their street; ten families hitherto devoted to Satan and every evil work were ready to hear the word of God. Some of their women also were present, but they were very shy. Many other heathen and moormen were drawn to the spot by curiosity. The people had been made attentive to christianity through the catechist of *Kottankadu*. It was an interesting meeting. The people seemed most willing to forsake not only the devil's worship, but also all their other wicked practices, among which there is also drinking arrack. May the Lord be gracious to them and enable them to do so! From thence I proceeded in the evening to *Kareinkadu*; where there is a small congregation of seven families. They have professed christianity for two years; but I found them still very ignorant. The troubles during the last six or eight months have kept them back; still they are without excuse. I preached to them on "Seek ye first the kingdom of God," &c. As the people of *Alagappapuram* close by here, were waiting for a word of exhortation, I rode over, and preached to them on "The minding of the flesh is death; but the minding of the spirit is life and peace." There are twenty families here under instruction. One man I found lying sick from a dreadful flogging which the Maravers had given him. Near midnight I returned to *Kareinkadu*.

26th.—Early we arrived at *Uyarattukudiyiruppu*, where we have fifteen families. In the morning and at noon I had discourses and prayer with them. The people were attentive and ready to receive the word. During the day I had a visit from an influential headman of *Udeippookudiyiruppu*; who had been main-

ly instrumental, a few years ago, in raising the war between the Shanars along the coast, and committed much wickedness, but was cunning enough to keep himself from trial's way. For some time he has been much afflicted with sickness; all his devil-samies have not been able to relieve him. Now he came to have prayer offered up for him to the Lord Jesus Christ, to heal his body and his soul. He freely acknowledged his wickedness. I gave him suitable admonition, which was concluded with special prayer for him. May the Lord Jesus magnify his holy name also in this sinner! In the afternoon received information of the serious illness of one of our daughters in Palamcottah.

27th.—Reached home. The patient was better. Found a letter from a friend with some jewels from a lady as a gift to this mission. Would that many other ladies follow her example! Another letter was from a large number of the congregations in and near Tanjore, which have seceded from that mission for several years. They earnestly request us to take them under our spiritual superintendence. This is the more remarkable, as they have hitherto counted me as one of their greatest enemies, because of my making a new translation of the scriptures in Tamil, and because I never would countenance their love of caste, and their shows at marriage, &c. &c. We scarcely know what to do, as our hands are quite full. If they will not renounce these things, how can we ever agree together!

30th.—Saturday. The catechists assemble. In the evening missionary prayer meeting as usual. In several places the congregations have increased.

May 2d.—Five or six men from Sedukuvaitan are here to request for a catechist. One of them is a physician, and apparently a well informed man. I had a long conversation with them; they seem to have no other motive but to know the only true God and obtain his favour and heavenly bliss.

11th.—This evening I spent in Tinnevely; preached first to the heathen in the street before the chapel, and to our people inside; especially how we may cast all our cares upon the Lord. They needed to have pointed out to them the difference between being diligent in business, and being anxiously careful about it. The heathen have enquired of our people whether we also have mantrams, i. e. formula of prayer, incantations, &c. We have answered the Tanjore congregations, that as they have separated from the Tanjore mission chiefly on account of caste and worldly shows at their marriages, &c. we could not possibly agree together, as we also cannot countenance these things, as they well know; and that, if they say that they renounce them, they should inform the Tanjore missionaries of the same, who would no doubt gladly receive them again into their communion. We encouraged them greatly to do so.

12th.—Several heathen and moormen came to see me and heard some good words for their soul.

18th.—This evening spent in Tinnevely; preached to our people about "Christ within the hope of glory." The heathen had a separate discourse.

June 1st.—There is still much evil work in the district. We resolved to make special prayer for peace, every Friday evening this month.

7th.—A grey-headed and worshipped Pandaram (seventy-five years old) in the neighbouring village, came to have a conversation about spiritual things. He is reputed a holy man. He has not worshipped idols for many years, but allows others to do so; he has all along dispensed holy ashes to the people, though he was aware that it was perfectly useless. I asked him, what he had been worshipping so long?—He said, “the only divine Being.”—And what is this divine Being?—He said, “the soul within me!”—He afterwards seemed convinced that this is a mistake. I intreated him to think seriously about his state.

12th.—This morning I arrived at *Sedukuvaitan*, thirty miles east from Palamcottah; a small town belonging to the Ramiseram temple. There are about three-hundred houses moormen, thirty houses Roman catholics, and one hundred and fifty houses heathen. Among the latter the gospel has found an entrance, twenty families (including two Roman catholics) learn the word of God; a school of thirty children also is thriving; a chapel is building. The people met for prayer this morning, noon and evening, with many heathen. The women are still very shy.

13th.—Still in *Sedukuvaitan*. I fixed on a piece of land here, either for a bungalow or for a village; the heathen owners are willing to give it for a reasonable price. During the day I had conversations with various people from the surrounding villages, christians and heathens. Our small congregation in Erel, a large place in this neighbourhood, does not yet thrive, owing to the continued opposition of the heathen headmen, who do all they can to hinder christianity from getting a footing there.

14th.—This morning went to *Seevanandapuram*: the people here have lost their shed which they formerly used as a place of worship; but have now instead of it a nice little chapel. I had much pleasure in baptizing here old Abraham, with Sarah his wife and their three children from *Serveikarenmadam*. The state of their mind gave me much pleasure. This evening I spent in *Panneivilei*, where a division has been effected. Examining into the state of our people, I was glad at the degree of knowledge which they have of divine truths, and their desire to walk according to it.

15th.—This morning arrived home.

25th.—Several respectable heathen in this neighbourhood come frequently to see me and to inquire about spiritual matters. They take and read christian books. A chetty is now reading the Teloogoo new testament.—The other evening I went out and met near the river a Pandaram, who, I thought, knew nothing about christianity; but when I talked with him, and asked what swami he is worshipping in his convent, he said that he was the same with Jesus Christ!

C. T. E. RHENIUS.

Journal of P. P. Schaffter, 1836.

March 9th.—I left Palamcottah this evening with Mr. Müller to visit the congregations in the north; and arrived at Elandakolum on the morning at 6 o'clock on

10th.—Our congregation here consists of six families, or rather six men, as the women still continue in the Roman Catholic religion which all formerly professed; the men to the exception of one, seem to be neither cold nor hot.

About 11 o'clock these few people came together and I addressed them from the 25th chap. of Matt. 1st verse. Many heathens and Roman catholics attended standing at the door of the tent. May the Lord bless the word to the benefit of their souls. In the evening we proceeded; but having no guide we lost our way; and arrived at a place called Banukarandu, very late at night and quite tired; where we found a small choultry. As we had strayed away from the place where we sent our tent and other things, we made ourselves as comfortable as we could; and got some straw from the villages and slept upon it.

11th.—Very early this morning we proceeded on our way, and arrived at Pannabadalee, where we expected to find our tent; in this we were disappointed as it had been carried on to Sangaranayanarkovil; we therefore went on; but when we arrived at Veerookeelpetty the sun was shining so hot that we were happy to dismount our horses and take refuge in a little place we found near the way. We, however, thank God, obtained some rice and curry to eat and straw to lie upon. Many of the villagers came to see us, and requested for a school; but we told them to make themselves acquainted with our books first, and then if they thought it proper they may repeat their request. I regretted I had no tracts with me to give them.

A silver-smith paid us a visit, but when we told him to believe in Christ and leave off lying, he told us this is impossible; for they who do not tell lies in this country cannot live. In the evening we left for Sangaranayanarkovil: the appearance of the country all around is very barren and wild: about 7 p. m. we arrived here and soon after the schoolmaster and children came to see us.

12th.—Early this morning I went to Tonakkal, to visit a Christian family there: as I had to go round a large field the sun was up before I arrived, and to my disappointment I did not find the man at home; I preached to the villagers the only name by which sinners may be saved. A man followed me to a little distance, and told me that he thought a long time of becoming a christian; but there were some difficulties in the way, which he could not overcome. After my return to Sangaranayanarkovil, Mr. Müller examined the school which gave us satisfaction; many children have made good progress, and know a great deal about Christ. When Mr. Müller had asked several questions to the children, he told them to ask him some, which they did; such as, where Jesus was born; who was the son of Isaac: and several others. Many parents of these children attended the examination and heard about Jesus, by whom alone they can be saved. This is a large and populous town; the chief place of the talook, and next to Trich-

endoor famous for idolatry. It is with the surrounding villages in the greatest darkness of heathenism; with the exception of a few families who have lately come under christian instruction. May the Lord soon send his light and truth to dispel the darkness, and make these poor people free from the yoke of Satan. In the evening we proceeded to Sembagaporum: passing between two mountains we saw a heathen hermitage which we visited. It consists of a little house and court, hewn in the rock: in the court is an image of the famous Agestiyar. The hermit worships this image and gets his livelihood by begging in the neighbouring villages. He is very ignorant: we spoke to him of him who became poor that we may be rich. After sun-set we arrived at Sembagaporum, where we have a small congregation of six families; we had prayer with them in one of their houses, and then retired to rest.

13th.—Sunday. This morning I preached and then baptized two children. The grandmother of one of them seems to love the Lord; and was quite pleased at the baptism of her grandchild. We conversed with the heathens of the place, who are Maravers and seem a very depraved and stiff-necked people. Some even ridiculed before us the christian religion, and endeavoured to make it ridiculous to others. This day however the gospel has been preached to them; may it not be a witness against them. Several people from a neighbouring village came and requested for a school; but as they would not agree to our terms we dismissed them. It would be very desirable to establish more schools in this neighbourhood as heathenish wickedness and ignorance are very great: but the people are not so desirous to have christian schools here, as they are nearer Palamcottah.

14th.—This morning we proceeded, and at half past seven arrived at Annandasolaporum, where we took our abode under a beautiful tree near the village. As the sun could not penetrate through the branches we did not pitch the tent. We left this evening and arrived at Keel-kajahpalayam, a large town, seventy miles north of Palamcottah. Here we had our tent pitched in a beautiful grove, and I had prayer with the people.

15th.—Early this morning we went up a high hill near Rajahpalayam. From that elevation we could see the whole town, and the surrounding country to a very great distance. The town is much larger than I expected and I should think occupies a space of ground at least as large as Tinnevely; but as it consists of six or seven sections, at a distance from each other, the population will be much less. The mass of people are Rajpoots. On the hill we sang a hymn to the Lord and Redeemer of men; and returned to Rajahpalayam rather tired. Mr. Müller had service with the people. On leaving Rajahpalayam in the evening we were overtaken by the rain, and were obliged to take shelter in a small choultry, where we found a Pandaram old and infirm. He had visited many of the places reputed holy in India; had not washed for fifteen years, and had practised many other austerities. I preached Jesus to him and he heard the glad tidings with joy. He told me freely that he had not derived any benefit from all his troubles, and that he feels he must have something better than heathenism can afford. As he intends to stay in the choultry until he is better, I told our catechist to come every day to read the gospel and speak

to him about Jesus, as he expressed a desire to hear. When the rain had abated we continued our way, and arrived late in the evening at Ramalingaporum; a village though near the road to Seeva Cashee, has, I believe, never been visited by any Europeans. The people were very friendly and allowed us to stay in their temple: they provided us with milk and other things, and would not receive any money for it. May the Lord recompense them, by giving them the knowledge of Christ. We spoke to them and distributed tracts which they received gladly.

16th.—Early this morning we arrived at Seeva Cashee, a large town, where we have a school, which is in a poor state: there are a great number of children learning; but they have made no progress. The fault is in the schoolmaster, whom we threatened to dismiss if his school did not go on better. We met several christians from Satankollum and other districts who had come here for trade. We spoke with them and the heathens about things belonging to their eternal peace. In the evening we left them and after resting a little while on the road, arrived at Yalayerampaneyon.

17th.—This is a small town belonging to the zemindar of Meenatchy. Two months ago, some people of this place, requested for christian instruction—and fifteen families are now learning. In the neighbouring villages also there are some families, who are under christian instruction. The zemindar of Meenatchy is very angry at the people leaving idolatry; he troubles them a great deal, and will not allow them to build a house of prayer for themselves. If the Lord does not help in a remarkable way, I fear these poor people will not be able to stand. They were very happy to see and to hear the word of God from us. The inhabitants of this place are the most disobliging and rude people I have seen for a long time: but they are no doubt set up against us by the agents of the zemindar. One of our christians ventured to get us a fowl for our dinner; but he got a severe beating for it. We preached to these poor people and gave tracts, to a few who would receive them. In the evening we proceeded on our way home, through extensive cotton fields: it began to reign, and the roads got so bad that in some places our horses sunk to their knees in the mud. At half past seven we arrived very fatigued at Toukal; but we found no choultry here and we could not proceed further. A man who shewed us the way directed us to the house of a rich Naiker, who received us with civility and kindness; he gave us a nice place to spend the night, supplied us with all we wanted for supper and would receive no payment for it; but told us, (as is usual with the natives) that our presence is more than a sufficient reward. After supper several respectable natives of the place called to see us; we gave a few tracts; but were too tired to speak much with them.

19th.—We spent to-day at Kitar and examined the school, which goes on tolerably. In the evening we returned to Palamcottah and found all our friends well. Thank God for all his mercies to them and to us.

P. P. SCHAFFTER.

Extracts from J. J. Muller's Journal of 1836.

Jan. 6th.—Last night Mr. Schaffter, myself and families arrived safely at Palamcottah, and were most affectionately received by the brethren, Rhenius and Lechler—four miles from this, we were met by about thirty catechists and school-masters welcoming us with songs and great joy.

10th.—In the morning went to Tinnevely and had morning service with our people there. I was glad to see them again, the little school-room was quite full. I preached to them from 1 Cor. i. 30.

17th.—Sunday. As Mr. Rhenius was in the country, and Mr. Schaffter not quite well, I took the morning service here, preaching from 2 Cor. v. 10. In the evening went to Tinnevely where I had a meeting with our people, in one of their own houses.

31st.—This evening we had the Lord's supper with our native brethren.

Feby. 5th.—Mr. Schaffter and myself left Palamcottah this afternoon, on a journey to the villages.

6th.—About six this evening we arrived at Puliyanurutchy, where about thirty-five families are with us. At 8 P. M. the people assembled for prayers in one of their houses, and Mr. S. preached to them from Heb. ii. 4.

7th.—Sunday. Divine service in the same place as yesterday—the attendance was large—may the Lord bless the word preached, as also the private conversations we had with the people about their souls' salvation. Towards evening we rode over to Huttwankullam where five families are under christian instruction. We had prayer with them in one of their houses. After tea we again met for prayer with the people in Puliyanurutchy.

9th.—This morning arrived in Pannakudy, where we have a school but no congregation. We examined the children, forty-five in number, who gave us great satisfaction. During the day we had many visits from heathens, to whom we preached Christ crucified. We also gave them tracts which they gladly received. In the evening we went to Conmandanoor, where about twenty-eight families are under instruction. We had evening prayers in the open air. Mr. Schaffter exhorted, from Matt. xx. 1. &c.

10th.—In the forenoon we examined the school. Some of our people assembled for prayer, and I encouraged them from 1 Pet. ii. 19. In the evening we left the place and went to Sundavilly; though there is a division here, yet all the people came for prayers, as they also did yesterday when the Rev. J. Devasagayam was here.

11th.—Conversation with some Maravers before breakfast—we afterwards examined the school; thirty-eight children were present. During the day we had various conversations with the people. In the evening we left for Walleiyameipuram. We were very glad to hear that though there is a division here, harmony and good feeling exist among the catechists and people of both parties. We had prayers in the church where all the people attended. Before prayers our catechist introduced to us an old man of seventy years, who, as we were told, is the only person in a neighbouring village who learns the word of God. He was led to do so in the following remarkable manner; "When our people here, about four or six months ago broke down their old heathen temple, and were

building the present prayer house, he dreamt he came this way, and that, as he came near the Church, he saw a white man inside having a bow in his hand, who as soon as he saw him ran after him to catch him. The old man too, ran with all his might, but the white man at last overtaking him, put the bow in his hand and went away. He awoke in great fright and came early in the morning to the catechist, told him his dream and the interpretation thereof, viz. that the Lord will have him to learn the gospel, &c." He has since diligently attended the means of instruction—we also spoke with him and were much pleased with his conversation.

12th.—This morning we went to Arupully, where about seven families are learning the gospel. They are all weavers and seem to be nice people. We read a portion of scripture to them and prayed—after which we returned to Walleiyameipuram. After breakfast we examined the school, twenty-seven children were present; Mr. Schaffter closed with prayer—many people were present. In the evening we left for Arukully where we spent the night—Mr. Schaffter had prayers with the people, when many heathens were present.

13th.—Arrived this evening in Aneikullam; here are only eight families under christian instruction.

14th.—At noon the people assembled for prayers in a private dwelling, Mr. Schaffter preached to them. The afternoon we spent in reading the scriptures. After tea I had prayers with the people.

15th.—This morning we left Aneikullam, and at night arrived safely at Palamcottah. May the Lord bless the seed sown in His name!

21st.—In the morning I had divine service at Tinnevely, and in the evening here.

24th.—As Mr. Lechler is in the country I am every day fully engaged with the Seminary boys, two of them appear very dull and may with advantage be sent home again.

27th.—A great number of our catechists, who have come in for the monthly meeting, were at our missionary prayer meeting this evening. They reported an increase of about 60 families to our congregations, from heathenism.

March 2d.—This evening we refreshed our souls at the Lord's table, the catechists were dismissed to their respective villages.

5th.—Missionary prayer meeting, as usual.

9th to the 19th. I made a journey with Mr. Schaffter to the north of Palamcottah, (about which vide Mr. S.'s journal.)

27th.—This morning I went to Tinnevely where I had for the first time divine service with our people in their newly built prayer house. My text was Roms. v. 1 to 4,

April 4th to 6th. Engaged with the catechists and schoolmasters, and this evening had the Lord's supper.

7th.—This evening I took some tracts with me to one of the adjacent villages, where I addressed a good number of people and distributed several tracts among them. May the Lord open their eyes to see what belongeth to their peace.

16th.—This evening, at 2 o'clock, I left home on a journey to the west of Palamcottah. At half past six I arrived at Seranmachathevy, where we have a large school. After breakfast, for a couple of hours I was engaged in conversation with heathens and

Roman catholics. They were all very attentive to what I said, and particularly one of the heathens asked many sensible questions. There are about two or three hundred families of Roman catholics here, and about twelve children of theirs are learning in our school. The father of one of the children was a long time with me and I had an interesting talk with him, as he could read, I gave him several tracts. I regretted I had no gospel to present to him. There was also a young Brahman, who is quite an infidel, he laughs at idol worship and has not the least concern for knowing and serving his Creator. Afterwards I examined the school. Fifty two children were present. I was very much pleased with those of the 5th and 6th classes. After the examination I gave tracts to those boys who could read, as also to other people that asked for them. I spent a pleasant, and, I trust, not unprofitable day, here. On my arrival at Papakudy in the evening, I was informed, that some days ago, the Brahmans of this place had given one of our congregation such a dreadful beating that he is hardly able to stir out of his house—their reason for doing so is, because he will not leave off learning the gospel. The conduct of the Brahmans has so much frightened the other people that they have hardly courage enough to come to prayers. After tea when I had prayers with them, only six men were present. It is strange to say, that not one of the women learns the gospel here; regardless of their own husbands' and the catechist's remonstrances, they remain unmoved, especially the Roman catholics.

17th.—This morning I went to Tullukapetty. Near the village a woman came running after me crying and lamenting most bitterly. —When I enquired after the cause, I was informed that the Brahmans were way-laying her son, to give him a beating. Poor people, they seem all to be in great consternation. There are about five families here under christian instruction; I read and improved for their and my own comfort Acts v. 17, 42. I returned again to Papakudy, where I had service with the people about 10 A. M. Afterwards I had a long conversation with the Roman catholic catechist of this place. I have reason to hope that he felt the truth of what I advanced. I only appealed to and stood upon the written word of God, which always silenced him. His son and his son-in-law have left his church, and he expressed a hope that the Lord would soon show him whether he or his son was in the right way. I gave him some appropriate tracts which he gladly received. In the afternoon, I catechized the school children—they know as yet very little, as the school was established only a few months ago. In the evening I went over to Mukudal, where the congregation, a small one, was glad to see me. Many heathen also came, with whom I had a long conversation about their soul's salvation. After tea, the people met and we enjoyed the word of God together. Last month one family joined the little flock here.

18th. This morning I proceeded to Ambasumdrum to see our school here. About 10 A. M. the children assembled—In the 6th or reading class were 13 children, who passed the examination remarkably well, the other classes also gave me great satisfaction. This school is one of our best. I met here a man of the Rajah caste, who with his wife, his mother, three sisters and their husbands came from Kasy (Benares). It is now more than two years

since they have been thus travelling about from one holy place to another, and when they are asked why they lead such an idle life, the answer is, "because Bachavan wishes us to do so." Poor deluded people, when will they go to the cross of Jesus? During the day I gave away many tracts.

19th.—This morning I went to Kalianapuram, though a place where there is a division, the catechists and people live in peace and harmony together, on which I could not but express my joy before them all. Three children were baptized by me. In the afternoon I went to Podalpodar, where I inspected a school, had prayers with the two families that are under instruction, and then proceeded to Kanibadinadanoor. I had prayers with the few people we have here, in the catechist's house, where I also slept; and in the morning of

20th.—I started for Tenkasee, here we have a school which I examined during the forenoon. I gave tracts to the boys that could read, and offered some to the heathens and Mohammedans present, but they refused to take any. In the afternoon I left the place and spent the night in Kedeiyanulloor. Several people here came and asked for a school—I gave them a few of our books to make them better acquainted with our holy religion, told them that such and only such books were used in our schools, and that, if they wished their children to learn these good things, they might inform me of it at the beginning of next month, or any time they pleased.

21st.—This morning I arrived at Ramalingapooram, where about ten families are under christian instruction. I stayed the whole day and night here, heard the catechism our people have learned by heart and explained it to them. Spoke with many heathen, particularly in the afternoon, and gave away many tracts. In the evening I visited our people at their several houses. After tea they assembled for prayers in one of their own houses and I preached to them from Matt. xi 28.

22d.—This day I spent in Vasadevanulloor, where we have a large school. After breakfast many people came to see me. I had also a visit from the Marasdar of the place, a Brahman, with whom I had a long conversation. Afterwards I examined about thirty children, and gave tracts as rewards to those of them who could read—also many adults asked for them. In the evening I proceeded to Attivelly, where we have a small congregation. I preached to them from Luke xv. 1, 10.

23d.—At 2 o'clock this morning I proceeded to Kovillankallam—there are but five families who learn the gospel. However, I had a good opportunity for preaching the gospel the whole day to a great number of heathen, many of whom were also present when I had a meeting with our people; a great many tracts were distributed. Though the heathen have shewed themselves so friendly on this occasion, yet the few families who learn the christian vedom, have a great deal to suffer from them on that account. At 8 P. M. I arrived at Uttumalei, just as the people were assembling for prayers. We have here about twenty-three families. We met in the Nadan's house, which though pretty large, could not contain all the people. I spoke to them from Acts iv. 12.

24th.—Sunday. At noon all the people assembled, and I had

divine service with them. It was a fine assembly, and I trust the Lord was amongst us. In the afternoon several of the people came, with whom I spoke about their souls and the things pertaining to the kingdom of our Lord. On the evening I went to Rettiapetty and had prayers with our people. I was very much pleased with them, they seem very zealous in learning the word of God and endeavour through his grace to walk accordingly.

25th.—This morning arrived safely at Palamcottah.

28th.—Had prayers with our people in Tinnevely this evening.

May 1st.—Had service in Rajahkudy this morning. In the afternoon I had a meeting with the Seminary boys.

2d to 4th.—Engaged with the catechists and schoolmasters. This evening we had the Lord's supper.

24th.—As Mr. Lechler was rather poorly the whole month, the Seminary was under my charge.

30th.—Engaged with the schoolmasters, as Mr. Schaffter was not quite well.

31st.—One of our Catechists preached a very nice sermon this evening.

June 1st.—I continue to read the Evidences of Christianity in Tamul with the Seminary boys. In the evening we had the Lord's Supper with our native brethren.

16th.—This evening I left Palamcottah for a visit to some of our congregations in the south. I spent the night in a choultry, and arrived

17th.—At Arisvadapooram. I took up my abode in the catechist's house, where the people also assemble for prayers. But few families are with us here. I went over to Aroolloor and had prayers with our people, in the headman's house. About three men and eight women were present, the others were still at their work. I afterwards proceeded to Kalungavillei, where I was rejoiced to see the little prayer house, or rather shed, quite crowded for evening prayers.

18th.—This morning I proceeded to Nanikullam, where we have a school and small congregation. During the forenoon I examined the former. About thirty-five boys were present, but they are rather deficient. A blind boy gave me some of the best answers. About noon the people who were at home met for prayers, and as most of them are weavers, I had a pretty good congregation. In the afternoon there fell some rain which was quite refreshing, as it was extremely hot before. The catechist from Etimoly came to see me. I went to Podoor, where are about eighteen families under christian instruction. The Maravers give a great deal of trouble to the poor christians. At seven I walked on to Etimoly and had prayers with our people in the catechist's house. I preached to them from John i. 9, 12. Many heathen were present to whom I addressed myself in particular. Afterwards I returned again to Podoor.

19th.—Sunday. Some of our people in Supperamaniapuram, which is quite near, came to see me. About 1 p. m. the people met for prayer. I expounded to them from Acts iv. There is a nice young man here, one of the congregation, who wishes to become a Catechist. In the evening I proceeded to Podoor. I was sorry to find that the catechist has been absent from his congrega-

tion for several days past, on account of sickness as they informed me. I therefore left one of the Preparandi, who was with me, to instruct the people till the catechist gets well.

20th.—This morning I left the place for Sekkadavillei. Many people came to see me soon after my arrival, and I had several conversations with them. Here are about fifty families under christian instruction. The catechists of Pakianadapooram, Sankigapooram, and Anukragapooram came to see me. Each had some burden or other from which he wishes deliverance. In the evening I proceeded to Pushukada, where are about thirty families. In the school there are twenty-five children. Our people and many heathen assembled for prayers, and I invited them to come to Christ the Saviour of sinners. I went next to Suvukiapuram, when I arrived at the place, nearly all the women with their children came to salute me. There are fifty families learning the word of God. They met for prayer in one of their houses.

21st.—This morning I went to Anukragapuram, the people soon came together. I read and expounded John ix. The catechist of Patcherry came to me in the afternoon. I had conversation on different topics with the catechists of this place and of Uyarkudiyiruppu. In the afternoon I left for Padukapetty, where having had prayers with the people, I proceeded to Patcherry a village consisting of thirty-five families, all weavers and all under christian instruction. After prayers the catechist of Alachabapuram came and pressed me to go to his village also. Though I had preached four times this day and felt very tired, I could not refuse, but walked over to the place, being only one mile distant, and had prayers with the people. I spoke on the words, "I am the bread of life." There are about nineteen families learning here. After my return I had a long conversation with the catechist on several doctrines of the Bible. May the Lord bless all that has been said in his name!

22d.—This morning went to Aubinnagaram. About noon the people met in the Church, and I preached to them from 1 Cor. i. 30. In the afternoon I left for Sataukullam, where I arrived at 6 o'clock. On account of a severe head-ache, I was unable to have prayers with the people.

23d.—After breakfast, Thomas, catechist of Kirubapuram came to see me, as also many people from several congregations who have come here for the market. The children of our school were examined in the course of the day. In the evening I went to Anandapuram, a new Christian village, where as yet only five families have settled. These are quite new comers, so I preached to them, as a catechist once said, "beginning from the Creation, down to the Salvation."

24th.—This evening I reached home, and thank God found all pretty well.

25th.—Missionary prayer meeting this evening.

27th.—Resumed my lessons with the Preparandi and Seminary boys.

PALAMCOTTAH: }
June 15th, 1837. }

J. J. MULLER.

Extracts of J. Lechler's Journal of 1837.

Feb. 13th.—This evening left Palamcottah with Mr. Schaffter for a journey to the east. We arrived at Kongelrayakurutehy about 9 at night, when we found the people waiting for us. Immediately we had prayers with them, after which we retired, being much fatigued by our ride.

14th.—At an early hour assembled the congregation, read and expounded to them John xvi. 33. and concluded with prayer. After breakfast we spent some time in conversing with a few people, and at 11 A. M. had divine service under a tree in the middle of the village, as there was not room enough in the prayer-house. The tree not being very shady, it scarcely sheltered us from the heat of the sun, which was very oppressive. It rejoiced us greatly to see the people attentive whilst the word of God was preached to them. During the afternoon we examined the children of the school, thirty in number, and about 5 P. M. set out for Paneivillei. On our arrival, which was about nine at night, the people assembled for prayer. As soon as we had taken a little refreshment, we joyfully read and preached the word of God to them and prayed.

15th.—This morning had divine service with a large number of people. After singing a hymn, brother Schaffter expounded a portion of scripture and concluded with prayer. When breakfast was over, the children of several schools in the neighbourhood assembled for a general examination. We began with singing a hymn, prayed and gave a short address to the children, and then examined them in reading, writing, ciphering and in their catechisms. Those who passed their examination satisfactorily, got small rewards of little books, iron pens, &c. When we had finished, some black sugar, made of the juice of the Palmira tree, and Bengal gram was distributed among all of them, which seemed to be very welcome. Among the boys of the 6th class there was one, who is a cripple. As soon as I noticed him, he began to weep, and when I asked him what was the reason for his doing so, he answered that he was weeping on account of his sins. He was rather shy, so that we could not get him to answer any further questions. I heard from others that he was a boy of good sense and had lately, when his relations would have him worship idols, refused doing so, saying that the worship of idols was sinful. Whilst we were here, there came a man called by the natives a gnany (wise man), who, when we spoke to him said he had given up worshipping idols long ago, but as to serving the God of the christians he had not yet fully made up his mind, having the subject still under consideration. We spoke seriously to him about the dangerous state of his heart and the necessity of his being converted to God and his son Jesus Christ, after which he left us. In the afternoon the catechists of the Paneivillei district assembled for their monthly meeting, which they have on behalf of the poor in their respective congregations. The catechists subscribe a small sum of money every month, and endeavour to collect something in their congregations, which they

distribute among those, that are most in want. In the evening I went to Seevananthapuram to have prayers with the people of our congregation. Only a few were present, who, I am glad to say, heard the word of God with attention. When I came out of the chapel, I met a heathen man, who, when I conversed with him, told me, that he liked our religion and was only waiting for a favorable opportunity to embrace christianity. I replied, that if what he said was the conviction of his mind, he should not delay any longer to come to Christ; for death and eternity were certain, and if he should die unconverted, he would by no means go to heaven, but be liable to eternal punishment.

16th.—Left Paneivillei about 3 A. M. and proceeding to Sedukuvaitan, passed through Erel, a large heathen place, where we have two families under christian instruction. Brother Schaffter addressed them from a passage of scripture in an open place, where many heathens were present, and engaged in prayer. Having arrived in Sedukuvaitan, we took our abode in the church, where we remained during the day. Here we had an opportunity of speaking to a few heathens and to distribute a small number of tracts. Of the congregation in this place, which is but small, several members having returned to Roman catholicism, we could not see a soul the whole day; none of them seemed to be in the village. Towards evening, when we went through the village to speak to the heathen, we met an old Roman catholic catechist, who is in charge of a large congregation in this place. The old man quite feeble from age, could hardly walk. Seeing a crucifix hanging about his neck, we asked him whether he had Jesus also in his heart, to which he replied in the affirmative and added, that Jesus Christ was his only comfort and he hoped to be saved only through him. In the course of our conversation we touched upon the subject of their worshipping images, saints, and particularly the Virgin Mary. In his defence he said, that as we cannot go immediately into the presence of the King, so we can also not come to Jesus, excepting through the medium of the Virgin Mary. We replied, that we never read any thing of this kind in the Bible, on the contrary we find that the Saviour desires us to come directly to him, and quoted to him the 28th verse of Matthew II. "Come unto me all ye that labour and are heavy laden," &c. When the old man found, that he could not go on any farther, he told us that we should not think disrespectfully of the Virgin Mary, saying, do you not know that she was worshipped by the holy angels before she bore Christ? He was quite surprised when we told him, that not a word of this was written in the Bible. As we did not like to trouble the old man too much, we left him and returned to our chapel. About 7 P. M. the people of the congregation and some heathens assembled for evening prayers. The former, we found, have not yet advanced far in christian knowledge, which may, perhaps, be ascribed to the short period they have been learning. May the divine truths, which we preached, and the tracts distributed, be blessed to the souls of many. Besides the few persons under christian instruction, there are fifty Roman catholic families in this place with a large number of Mahommedans and heathens.

17th.—At 3 A. M. we left Sedukervaitan and proceeded to Tritchindoor. In some places we found the road quite crowded with people, flocking to the idol feast, whilst to the right and left of the road, numbers were rising from the ground where they had slept during the night. As we were going along, we were followed by many, to whom we spoke the word, which was listened to with much attention. After we had left, we heard from our head-catechist, Gnanamuttoo, that several of them were disputing about what we had told them, and some unreservedly expressed their doubts, about idol worship. As we were approaching Tritchindoor, we met several people, who had come from some distance, crawling on the ground towards the idol temple. This they do in the following manner. They stretch themselves on the ground in full length, make a mark with their hands as far as they can reach, then rise, place their feet where the mark is, and again prostrate themselves as before. Thus they continue doing, till they arrive at the temple in the town of Tritchindoor. These poor people believe, that they will obtain the favour of the Swamy, be restored from sickness, &c. by tormenting themselves in this manner. When we passed through the town, we found it, especially near the temple, excessively crowded with people. At the sea shore we saw a great many bathing, after which they crawled in the manner described, round the temple, some three, some four, or more times according to their vows. At a little distance from the temple there were two rows of beggars seated. In order to excite the pity of those who passed by, one of them had got himself buried in the sand, so that only his hands were visible; another was lying on thorns. I saw a woman walk along the street, and give a handful of rice to each beggar. This, I understand, is a common practice on such feasts. Both to give and to receive alms is, as they think, meritorious. It is astonishing to what expense and trouble these poor ignorant people put themselves on these occasions. I am told that the very poorest of them endeavour, for five or six months before the feast, to lay by some money, that they may be respectable in their dress, in eating and drinking, and also have something to give to the Swamy. During the feast the houses at Tritchindoor are all filled with people, many, especially the Shanars, make small sheds of mats, where they sleep in at night, others remain under trees or in the open air. During the greater part of the day we could not go among the people on account of the heat, but towards evening we rode to the sea shore. As we approached and were surrounded by a number of people, we told one of our Preparandis to sing the song of Wesley Abraham, a Pandaram, who was lately converted to christianity. We soon found ourselves in the midst of crowds of idolaters, who had come to see us and to hear the song. We then related to them the history of W. Abraham and also told them our reasons for coming to the feast, as they seemed to be surprised at our appearance in this place. After exhorting them to forsake their idols and to serve the true God, who was ready to save them, we distributed tracts among them, which they received with much eagerness. We then went towards the temple, on the west side of which there is a large rock and several caves. Before one of them I saw a Pandaram, who,

I was told, dwelt there. In another, it is said, Superamania Swamy, the great idol of the place, was married and in a third his wife once concealed herself after she had got a flogging. Whilst brother S. spoke to a crowd of people, I went on farther to a well, where some Brahmins and others were standing. When I had begun speaking, the Brahmins came with some cunning questions, which I thought better to avoid as I had things of more importance to tell them. Only a few applied for books, the rest seemed to be afraid of the Brahmins. Brother S. having joined me again, we went towards the town, which we found quite thronged with people coming in procession with the idol Sivan, who, they say, was the father of Tuperam-anien. The whole street before and behind the idol was illuminated. Whilst all this was going on with a great deal of noise, we were glad to find near that street, such who were willing to hear the gospel of Jesus. We spoke rather pointedly of the vanity of worshipping idols, but not one interrupted us by making any objection. As it was getting dark, we were obliged to return to our abode.

18th.—This morning at 6 o'clock we went in another direction, and after having found a proper place among the multitude, I got one of our young men to sing the song of Wesley Abraham, to which all present paid great attention. After telling them something of W. A.'s conversion and exhorting them to follow his example, I spoke freely with them of the sinfulness and vanity of idolatry and invited them to the gospel feast, which was made ready for all and therefore also for the people of India. When I was about leaving them and offered them a copy of the above song, at least forty or fifty hands were stretched out. Fortunately I had a good number of sheet-tracts, but at last, fearing they would be torn in the bustle, I removed to another place, inviting those who had not received any, to come during the day to our bungalow. From thence I proceeded towards the town, but was soon obliged to turn back, on account of the crowd, which made the street impassable. Passing through the large street, which leads to the idol temple, I saw again numbers of beggars, some preparing to bury themselves in the sand, others to lie upon thorns, and also many men and women crawling in the above described manner round that seat of abomination. Never before had I seen idolatry in this fashion. Oh! that the time may soon come, when satan shall no more deceive these poor, wretched Indians, and when they shall cast away their idols to the moles and to the bats and know the true God and bow down before him, who suffered and died for them. The sun getting oppressive, I returned to the bungalow, a number of people following me. To these I spoke farther about the one thing needful and distributed tracts among them.

Though we had a great many tracts with us, they were now nearly all gone. Had we five or six-thousands more, we might easily, and I have no doubt usefully, have disposed of them. During the day we preached the gospel and gave tracts to many who came to us. At 5 p. m. we went again among the people, offered them the word of life once more both by preaching and distributing tracts. When we had spoken for some time to the large assembly around us and promised books to those who were able to read,

many hands were held out to receive them. Not being able to supply them all, and the cry for books increasing, we were obliged to leave the place. As we were on our way to Koleisegarapadinam, we had to pass through the town, which we found very troublesome on account of the immense population filling it. Many of those to whom we had spoken before, followed us, and though some of them were knocked down several times and were in danger of being thrown under our horses, they had determined not to leave us till we had given them books. When we had come out of the town and our followers decreased, we stopped, distributed the tracts we had left, delivered our last address to those, who had collected themselves around us, and proceeded on our way. May all the little books distributed, and the word spoken be accompanied by the Spirit from on high to the good of many immortal souls and to the glory of God. Arrived at Koleisegerapaduram about 7 P. M. and an hour after, had prayers with the congregation. Though these people are still very ignorant, having only lately come to christianity, we were much pleased to find them attentive to the preaching of the word of God.

19th.—The Lord's day. In the morning brother S. had divine service with the people and in the afternoon, when again some persons had assembled, we read a chapter of the new testament, gave a short explanation of it and concluded with prayer. At 5 P. M. we left the place and went to Karankadoo, where we have a few people under instruction. Some of the women only being in the village, we called them together and brother S. addressed them, but, I am sorry to say, we found them exceedingly inattentive. From thence we proceeded to Patcherry, where we have a congregation of about thirty families. We regretted having sent our baggage on to Padukeipetty, as it might have been desirable to stay in this village a little longer. The people hearing that we could spend only an hour or two with them, immediately assembled in the church, where we had divine service. The church was quite full and we observed with pleasure that all were attentive. We could learn from the answers they gave us, that their catechist had been diligent in teaching them the word of God. After service we went over to Padukeipetty, where we have a small congregation, with whom we spent the rest of the sabbath. These people having lately been much interrupted in their learning, are rather deficient in knowledge of the scriptures.

20th.—This morning at 5 we left Padukeipetty, brother S. proceeded to Sekadevillei and I to Darmanagaram. During forenoon I examined the members of the congregation in their catechism, in which they are very deficient and read and expounded a portion of scripture to them. Many were absent on account of the business, which the Shanars have in this season of the year. In the afternoon I examined the school, which I found in a very pleasing state. This village belongs to the Mission, contains now about thirty families, who are all under christian instruction. Towards evening went to Visuvasapooram. The catechist was gone to Palamcottah on business. Assembled the people and examined them in their catechism, after which I read and expounded to them a few verses of the 10th chapter of John's gospel. I felt happy a-

mong these people, they were attentive and some gave me very satisfactory answers to the questions I put to them. About ten at night I went to Anbinnagaram, also a Mission village.

21st.—Went to see the village, which contains now a hundred and fifteen houses. No heathen is permitted to settle in any such village, unless he has a desire to learn the word of God. About 9 A. M. the people assembled for divine service, but many, especially of the men, were absent at their work. The women I examined in their catechism; most of them knew the whole of it perfectly well. Some people from a neighbouring village came to call me to their place on account of some differences which they have with their neighbours, but after due consideration I found it advisable not to comply with their wish. Admonished them to be peaceable and forbearing, according to the example of our Saviour and prayed with them. They seemed to be satisfied and returned to their home. The afternoon I spent in examining the school, and at 6 P. M. left for Jatehamoly, where I arrived at half past eight. Brother S. was just engaged in expounding a passage of scripture to some people of our congregation, whilst many heathens were peeping through the doors and windows.

22d.—Brother S. went to Amudavanakutty and I had prayers with the people here. After breakfast we examined the school, consisting of about sixty children, Christians, Mahomedans and Heathens. We were well pleased with the school. Conversed also with some heathens and Mahomedans, who were present at the examination; the latter are as hard-hearted as ever. During the afternoon I spoke with two young men, who were returning from the Tritchindoor feast. They agreed to all that I told them and at last said, that, if I would give them to eat, they would come with me to Palamcottah and become christians. I advised them to go first to their homes, consider well what they had heard, and read with attention the book I gave them, and then when they know more of the nature of Christianity, and have still a desire to become christians, we may speak further on the subject. Though the excitement of these young men seemed to be merely momentary yet their whole deportment was very pleasing. May the Spirit of the Lord take possession of their hearts to their soul's salvation. At 5 o'clock we left the place and arrived safely at Palamcottah about 12 at night.

May 11th.—Last evening set out on a journey to the west of Palamcottah. I arrived at Redujapetty about 12 at night. During the day had divine service twice with the small congregation and in the evening after prayers baptized two women and a child.

12th.—Arrived this morning at Soleikeery, a large village, part of which is inhabited by people of the Shanar-caste. The latter, about thirty families, asked last month for a catechist and consequently our catechist of the neighbouring village has commenced instructing them. Immediately after my arrival all, men and women with the children, assembled for prayers, I found them, as it must be expected, totally destitute of christian knowledge and therefore spoke to them about the first rudiments of scriptural doctrines, viz. the existence of God, his works and attributes, the fallen nature of man and the necessity of a Saviour. These truths I

repeatedly set before them in as plain a manner as I possibly could, until I saw that they comprehended what I said. There was an old man among them, who was able to answer me a few questions. On inquiry I was told that he is a relation of some people of one of our neighbouring congregation, had been keeping a school in this place for some time past, and had in some respect been the means of bringing these people to their present conviction. At noon, when they had again assembled, I made some of the above doctrines the subject of my discourse, only in a more explicit manner. A place of worship not being yet built, I was obliged to stay in the house of a Shanar. The great desire of these poor people to hear and to learn cheered me very much. I hope and pray that their zeal may be sanctified by the Holy Spirit, so that they may be truly converted to Christ Jesus. In the evening I proceeded to Kalyani-pooram, where we have nine families under christian instruction. When they were assembled, I preached to them from the words "Christ is made unto us wisdom, justification, sanctification and redemption" (1 Cor. i. 30.) Felt happy among them; they were attentive and some particularly seemed to have acquired a pretty good knowledge of scripture. They regret very much that their catechist had gone to reside in Soleikerry, and now visits them only twice or three times a week, on account of which themselves and their children can learn but little. The people, none of whom are able to read, are certainly under great disadvantages, if the catechist is not always with them, but how can we afford to place a teacher in each little village?

13th.—Arrived at Latchmipooram at 7 A. M. During forenoon a large number of people assembled in the Church, whom I examined in the principal doctrines of christianity, read and expounded to them part of Joshua's farewell address to the Israelites. At night after prayers went to Paramkondapooram.

14th.—At 10 o'clock I had divine service with the congregation and baptized five adults, whom I had previously examined and two children. I was pleased to see the women, who could not give any money for the collection, bringing, in little baskets—some grain instead, which afterwards was received by the catechist for distribution among the poorest. Surely "where there is a will there is a way." May the Lord give more and more, to all our people "both to will and to do according to his good pleasure." In the afternoon went again to Latchmipooram, where I spent a very happy evening with some communicants with whom I intended to celebrate the Lord's supper. I was particularly pleased with the mother of the headman of the village, a woman of about seventy-five years, who expressed a great desire to receive the Lord's supper before she should be called hence. When I asked her if she was afraid to die, she said, no; why should I be afraid to go to the Saviour? But, said I, do you think he will receive such a great sinner as you are? Certainly, was her answer; he suffered and died for me on the cross and he will receive me. When I asked her whether she knew the Saviour and prayed to him, she said, yes Sir; every day I say to him, "O Saviour do thou pardon my sins and save me!" Her simplicity and faith made a deep impression not only on my mind, but also on the

minds of all present. May she depart in peace and be for ever with the Lord! At 7 p. m. after an exposition of Rev. iii. 20. I administered the Lord's supper to nine persons; three from Paramkondapooram, one from another congregation in the neighbourhood and the rest from Latchmipooram. Several individuals of the congregation at Virakelalambatoor were expected for the ordinance, but sickness preventing them, they sent a messenger asking me to administer the sacrament to them in their village as I was coming there. I promised to comply with their request. When I came out of the church the headman Sarennen was just arrived supposing to be in time for the Lord's supper. He regretted much that he came too late, and whilst accompanying me to Paramkondapooram asked me very gravely, whether it would not do as well to give him the sacrament alone. I replied, that as the Lord's supper was a communion, and as I would be in his village next Tuesday, where we shall celebrate it again, he might then join us. He was contented and went to his home that night.

15th.—Arrived at Surrandei at 6 o'clock in the morning. Only a few people attended prayers, the rest were absent on business. This was formerly a large congregation, but most of them having gone back to heathenism, it consists only of nine families now. During forenoon I conversed with one of the men named Courtalum, who asked me to baptize him. I found him pretty well stored with scriptural knowledge and humbly trust that he is a true believer in Jesus Christ. He is the first in this place that has requested for baptism; there are one or two more, who seem to be fit for it, but prefer waiting a little longer. At noon when some people were assembled, I read and expounded a few verses of scripture and baptized the man abovementioned, and his child. He received according to his desire the name of Goorobadem. After divine service he said, that he had to ask a favour of me; namely, as his wife had been safely delivered last Saturday of a healthy child and as the Lord had also otherwise been very gracious to him of late, he would be much obliged to me, if I would come to his house and offer up a prayer. I complied with his request in the afternoon. The catechist having told me that the headman of the village, also one of the backsliders, caused a great deal of trouble among our people by compelling them to give money to the idol, I called for him and sharply reproved and exhorted him; but his heart remained as hard as stone. In the evening I proceeded to Kalungavillei, also a small congregation under the care of the catechist of Surrandei. Appavoo, the head catechist, arrived there at the same time. In the course of the evening, when we had collected the members of the congregation, I examined them and conversed with them on the principal doctrines of christianity. I am happy to say, I found more knowledge in them, than I expected.

16th.—About 6 A. M. arrived at Virakelalambatoor. After breakfast the catechist informed me that two women of the congregation were often quarrelling with each other and using bad language. He said, they always endeavour to make up with each other, but as it happened so often, he wished me to speak to them. Immediately I called for them, exhorted them

earnestly and affectionately and prayed with them, after which they asked pardon of each other and shook hands. When I had dismissed them, I spoke to a few persons, who had applied for baptism and then to others, who wished to partake of the Lord's supper. On the whole I was pleased with the people here; there seems to be a work of the Holy Spirit going on in several of them. About 11 o'clock had divine service and baptized five persons. The Lord was in the midst of us, and I doubt not many felt his presence. A brahmin, who had been present during service came wishing to speak with me. I asked him whether he understood what he had heard. He replied, yes, he understood what I said about a Saviour. When I asked whether he also had a Saviour to save him from his sins, he answered "Jesus Christ is my Saviour." Whether he felt what he said, the Lord only knows. About 7 p. m. I assembled the whole congregation, sung praise to the Lord, read and expounded Acts ii. 41, 42, prayed with them, and when those, who were not to partake of the Lord's supper, were dismissed, administered the sacrament to twenty communicants. I was very happy among these people and so were they; we had a feast indeed and felt that the Lord was with us. May all those who partook of the mysteries of his flesh and blood be true members of his church, which is his body, yea may all, who are within the sound of his blessed gospel indeed eat his flesh and drink his blood that they may have eternal life.

17th.—At 3 a. m. I started for Samathanapooram, where I arrived at 7. Examined during the day a few people in their catechism and had divine service with them. At 4 in the afternoon I left for Palamcottah, where I arrived safely the same night.

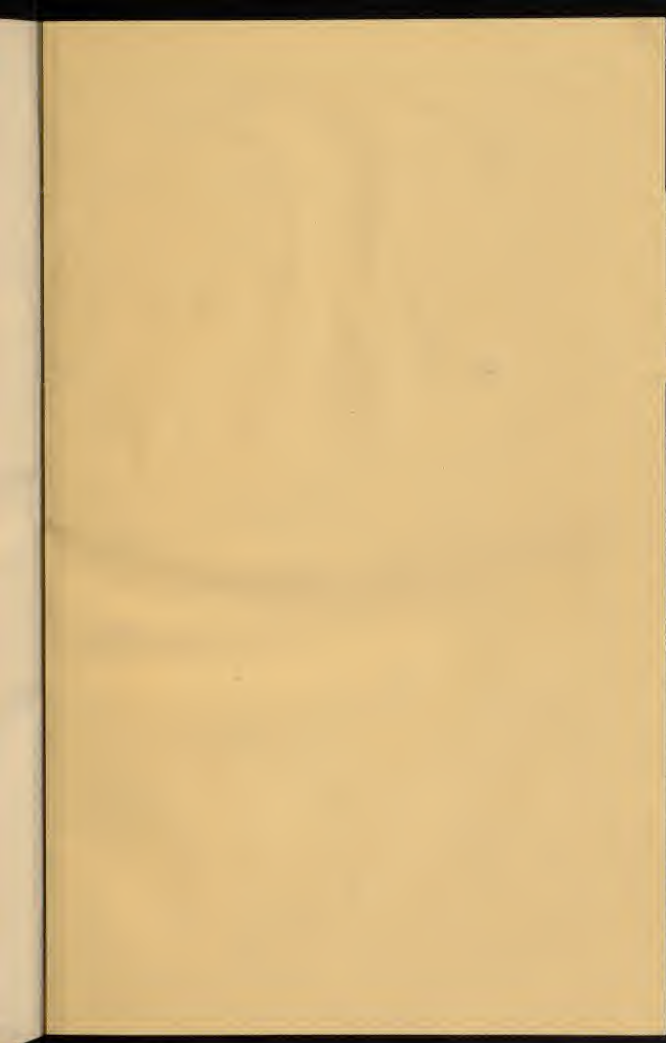
SINDUPOONTHUREI, }
26th June 1837. }

J. LECHLER.

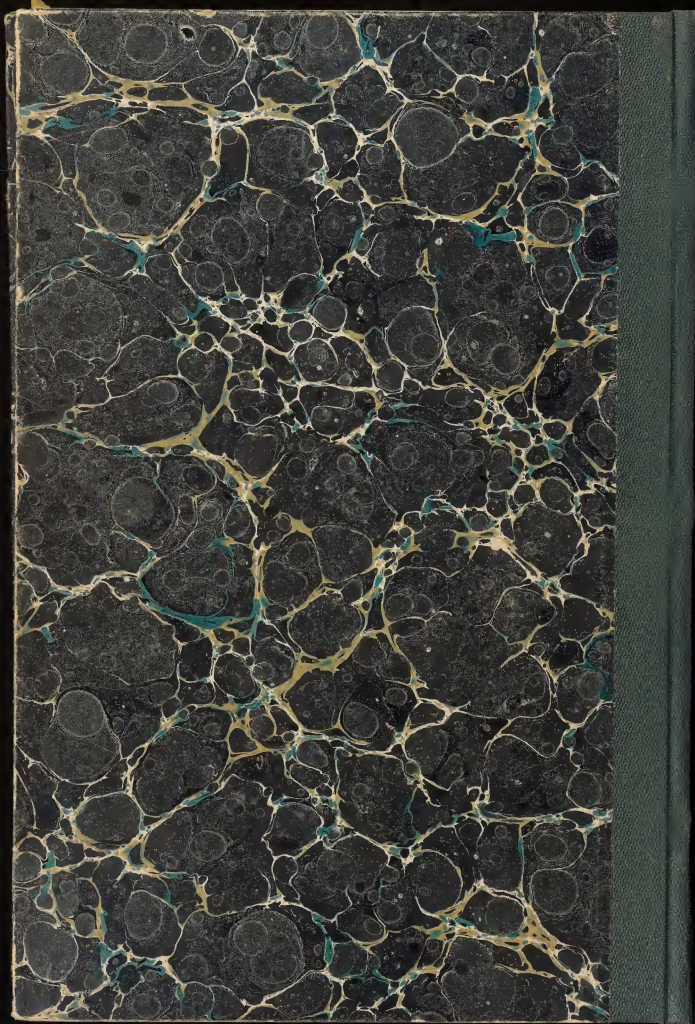
AN ABSTRACT of the CONGREGATIONS under the charge of the GERMAN
EVANGELICAL MISSION in Timnevelly at the end of June 1837.

No. of Catechists and Assistants.	No. of Villages.	NAMES OF VILLAGE.		No. of Chapels and Prayer houses.	No. of Families.	BAPTIZED.			CANDIDATES FOR BAPTISM.			Total of Souls.
						Men.	Women.	Children.	Men.	Women.	Children.	
12	18	District	I..	"	165	146	108	164	74	72	80	644
7	14	"	II..	"	86	28	32	34	66	70	93	323
9	11	"	III..	"	184	27	16	18	155	174	252	642
9	24	"	IV..	"	124	37	36	44	82	92	118	409
19	42	"	V..	"	460	77	53	59	336	333	544	1402
15	30	"	VI..	"	505	61	63	78	409	433	713	1757
14	22	"	VII..	"	241	43	29	27	221	203	381	904
14	38	"	VIII..	"	224	69	62	71	162	158	218	740
8	15	"	IX..	"	140	28	14	17	119	105	158	441
107	214	Total at the end of June 1837.		"	2129	516	413	512	1624	1640	2557	7262
104	206	Total at the end of Dec. 1836.		"	2071	505	396	462	1604	1648	2390	7005
3	8	Increase in 6 Months.....		"	58	11	17	50	20	"	167	257
		Decrease.....		"	"	"	"	"	"	8	"	"

1844







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THIRD
HALF-YEARLY REPORT
OF THE
GERMAN EVANGELICAL MISSION,
IN TINNEVELLY,
TO THE END OF JUNE 1837.

Madras :
J. B. PHAROAH—MOUNT ROAD.

MDCCCXXXVII.

